

MPAMBUKELWA KA CANGASA

<8.6.1914>

File 63, item 2(a), pp. 101, 102-12.

Also present: Nkuku, Mvayisa

- 101 At Mgwazeni ka Nkuku's house. Nkuku ka Cangasa ka Mavuna ka Gwala of the *Nkwanyana* offshoot of the Mpanza tribe, both these of the Mtetwa tribe; Mpambukelwa, brother of Nkuku; Mvayisa - all present.¹
- 102 Mpambukelwa. This man is well informed; he is of the Dududu regiment.²
- 103 Cetshwayo used to follow, i.e. come after, succeed, Mpande at the potsherd when sucking medicine from the fingers took place at the time of the first fruits. When the Tulwana regiment went on its first campaign, the one against the Swazi, when it got back, Mpande allowed Mbuyazi to take medicine from the potsherd after himself instead of Cetshwayo.³ C. then did not take the medicine. On the return the king picked out a spotted beast; the hide of it was for shields. The shield made from the side with the wound in it he gave to Mbuyazi; the shield made from the hide of the opposite side was given to Cetshwayo. But C. would not accept it.
- After this they arranged an *ijadu* dancing competition. They danced against one another there at the king's place. C. composed a song; he composed it because the king was now discriminating against him. 'What happens afterwards surpasses what happened in the past.' C. said this. Mbuyazi said when dancing, 'We shall now cause to kick the thing from the place of the aBesutu, the people who called on the rain to come.'⁴
- 104 After this they all dispersed and went to their respective kraals. We Mbuyazi-ites went to the country at Ezimfabeni (across the Black Mfolozi). We were determined to build Mbuyazi's eNikanye kraal (i.e. the kraal of 'Let it be spoiled once'), but Cetshwayo refused to allow this, supported by Masipula.⁵ This land was where Masipula had his kraal. We went to occupy it by force. We built it. We put up at Mnyamana ka Ngqengelele's; he gave us an ox to kill.⁶
- 105 Mpande afterwards told Mbuyazi that the building of this kraal was a cause of friction between him (Mbuyazi) and C., and that Mbuyazi had better take other land. The princes after this called a pretended hunt, but their followers carried war-shields; they were going to fight each other. For that is the meaning of such a hunt. The princes asked for permission to have the hunt. This permission was given. But both the princes decided to have it out, so from their point of view it became a spurious hunt, i.e. a hunt at which some person was to be killed.

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Our *impi* left as it was starting to get light, the object being to get to the hunting ground before C. was aware of what was taking place, and so take him by surprise. The hunting ground was *down the Embekamuzi*, between the two Mfolozis. The two *impis* saw one another, but Mbuyazi turned back on finding C. was already on the alert and his *impi* was as good as Mbuyazi's, *with its full complement present*. Our song then became, 'We almost got the buck, almost. We almost stabbed it.' The Izigqoza sang in this way.⁷

106 Mbuyazi returned to his kraals at Ezimfabeni, viz. at eNtengweni and Kwa Kinya. But no sooner did he get back than he *went up-country to the king's place*. Mpande gave him the flat country referred to and directed him to go and arm himself at Esiklebeni, *at Langazana's place*.⁸ 'Go to Langazana's place at Siklebeni, enter, and arm with war-shields.'

Mbuyazi accordingly went there. Cetshwayo said to Mbuyazi, 'If you *place the branch of a tree there, then I shall do the same*,' i.e. *branches for fencing the kraal*. C. said, 'The king is trying to make us challenge each other, because he, for his part, gave Dingana the slip by crossing over to the white people.' When Mpande heard this about the branches, he said to Mbuyazi, 'Go to eNtumeni, where the iSangqu regiment has built a kraal.'⁹ When Mbuyazi got there, no sooner did he arrive than the iSangqu *deserted him* - for there were only temporary huts there at that time. *It deserted and went over to the uSutu*. We then heard that C.'s *impi* had put up at Kwa Bizeni, at Ntondweni - on the north side of the Mhlatuze but near it. On hearing this, Mbuyazi did not *cut branches*. For he said, 'This is war.' The cattle then all ran off and came towards the Tugela, as also the womenfolk. The women came and hid all about the banks of the Tugela.

108 The *impi* was seen on that occasion - the spies saw it. C.'s *impi* came onto the top of the Ndulinde - *to a bush* - whilst Mbuyazi then was at the Msunduzu (railway station).¹⁰ On the Ndulinde C. formed an enormous circle, like a great wall. We also formed a circle. Mbuyazi sent to Mantshonga to ask for police and guns to assist him.¹¹ These police arrived - John Dunn was there.¹²

Mbuyazi cheered his men by saying, 'Mpande's army, too, was small; do not be dismayed,' i.e. when Mpande fought Dingane at Maqongqo.¹³

Mbuyazi was at J. Dunn's waggons; there were two, I think. That is where he slept. There was a false alarm; the *impi* all went up to the waggons.

109 Mvayisa says C.'s *impi* too had false alarms, fearing that it might be attacked at night. Nothing happened at night.

There was a cow of Mbuyazi's which he got milk from at Kwa Tulwana. Manembe ka Gagamela got this - he being the war-doctor - and pulled all the sinews out of its legs and forelegs, so it wobbled about. Our people, on seeing it, were overcome with fear. Nothing was done to it.

There was a big thunderstorm on the day before the fight. The storm was brought on by Manembe, and in so doing helped C.'s forces.

The unqaba ka Mkondo - name of a herd of oxen that used to stay at the place of Manqina ka Nkontshela of the Mkwanazi people. These were C.'s Mangweni oxen; they were kept as his herd.¹⁴ Manqina brought these oxen to Mbuyazi and we killed and ate them. Manqina was one of the izi-Gqoza.

The name of Nongalaza's kraal was eSangweni.¹⁵ This kraal was not

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far from the scene of the battle.

The Ndabakawombe, Mdhlenevu and Zungu, when they attacked Mbuyazi's men, fought very severely, for they feared if they did not defeat their adversaries, C.'s men (the Usutu), still in the rear, would come and *drive them among the enemy and wipe them all out.*

It was the Mtelwa and Mpukunyoni (people) that went along the beach. They did not come into action, but killed stragglers.

111 The Mandhlakazi fought at the eMandeni.¹⁶ They *defeated the Injiki of Maqoboza*, i.e. *an ibuto of Maqoboza*, and then all turned - retreated.

.... <Linguistic note omitted - eds.>

Mbuyazi tried to rally his men during the retreat, but they, with shields up in the air, refused and made off.

Ndabakawombe - *ox-tails*, no *umklezo*.¹⁷

Isangqu - had *amapovela*.¹⁸

Izingulube - had on *amaqolo of ostrich feathers*.¹⁹

Izimpisi - had on *ubugqoza*. All M.'s men had that ornament on.



112 During an action that took place on the same day nearer the coast, C.'s forces drove a buffalo into the midst of us. This they had come across in the veld. It came among us, but no one took any particular notice of it at the time, with death imminent.

I [continues Mpambukelwa] was a mat-bearer at this time, for I was too young to fight. I had a *small shield*, two assegais, and my father's bundle of mats, but these, in the flight, I threw away.

<The following passages were recorded in the original under date 10.6.1914, the day on which Stuart visited the scene of the fight between the forces of Cetshwayo and Mbuyazi. It is not clear whether Mpambukelwa accompanied Stuart on this occasion, or whether the latter, in writing up these notes, was simply incorporating information given to him by Mpambukelwa at their interview two days previously - eds.>

<10.6.1914>

File 63, item 2(a), pp. 120-1.

120 I could not see where the Mandhlakazi clashed with the Mkweyantaba, but Mpambukelwa says it was on fairly flat ground about a mile or so to the east of the hill on which Cetshwayo stood viewing the action.

Mpambukelwa looked on from a position eastwards of the battlefield, (i.e. on the Mandeni banks), but did not see the clashing, for Dunn remonstrated, '*Has there ever been a battle witnessed by women?*', so we all made off towards the sea and Tugela. I hid *in the bushes* on the beach, *at a place of reddish sand*, and escaped. I had only two assegais and a *small shield*, being only a *mat-bearer*. I did not see the fight, though heard at the time how and where all occurred. I, of course, knew
121 the general position. Where cane now is was fairly well covered with *acacia* trees; the same all about the Nwaku.

man shouted, '*Where will you find refuge?*' to C.'s men who had been repulsed by Tshonkweni's Izimpisi. This man was on the same ridge

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that Cetshwayo was on. He cried out to rally C.'s men.

Notes

- ¹Stuart conducted interviews with Nkukhu, Mphambukelwa and Mvayisa during the course of a visit which he made in June 1914 to the lower Thukela region. His main purpose on this visit seems to have been to collect information on the battle which took place in December 1856 on the north bank of the river between the forces of Cetshwayo and Mbuyazi, sons of Mpande who were rivals for the succession to the Zulu kingship. For other statements recorded by Stuart during his journey see Stuart Archive, vol. 1, pp. 75, 358, vol. 2, pp. 223-4, 241-4.
- ²Formed c.1859 of youths born c.1839.
- ³Cetshwayo, Mbuyazi, and others of Mpande's sons belonged to the uThulwana *ibutho*, which was sent on an expedition against the Swazi in - probably - 1852.
- ⁴This was presumably meant as a reference to the name uSuthu, by which Cetshwayo's adherents were collectively known. The name was possibly derived from the large 'uSuthu' cattle captured from the Pedi by Mpande's forces in the early 1850s: see F. Colenso, Ruin of Zululand, vol. 2, pp. 384-5.
- ⁵Masiphula kaMamba of the emGazini section of the Zulu was Mpande's principal *induna* and a powerful figure in the Zulu kingdom.
- ⁶Mnyamana kaNgqengelele of the Buthelezi people later rose to prominence as Cetshwayo's principal *induna* after the latter had become king.
- ⁷IziGqoza was the collective name for Mbuyazi's adherents.
- ⁸IsiKlebhe (loc. esiKlebheni) was a Zulu royal *umuzi* in the charge of Langazana kaGubeshe, one of the wives of Mpande's father, Senzangakhona kaJama.
- ⁹The Ntumeni hills are to the west of present-day Eshowe.
- ¹⁰The Ndulinde is a hill on the north side of the lower Thukela.
- ¹¹Mantshonga was the Zulu name for J. Walmsley, the Natal government's border agent on the lower Thukela.
- ¹²John Dunn was at this time in the employ of Walmsley (see note 11). He later rose to prominence in the Zulu kingdom as a hunter-trader and as an adviser to Cetshwayo.
- ¹³Mpande had become king of the Zulu after his forces had defeated those of Dingane at the amaQongqo hills near present-day Magudu in January 1840.
- ¹⁴Mangweni (emaNgweni) was one of Cetshwayo's principal *imizi*.
- ¹⁵Nongalaza kaNondela of the Nyandu section of the Qwabe people had commanded Mpande's forces in the battle at the amaQongqo hills (see note 13).
- ¹⁶UMandlakazi was the collective name for the adherents of Maphitha kaSojiyisa, who belonged to a collateral line of the Zulu royal house and was one of the most powerful figures in the Zulu kingdom. The Mandeni is a stream that flows from the north into the lower Thukela near Bond's drift.
- ¹⁷Bryant, Dictionary, p. 557, gives *um-Rrezo (umklezo)* as 'covering of long cows'-tails...worn round the neck and falling over the chest and back and used at the *um-Kosi* and on the war-path'.

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¹⁸Bryant, Dictionary, p. 511, gives *i-Povela* (*iphovela*, pl. *anaphovela*) as 'One of the four *ama-shoba* (i.e. ox-tails) worn erect over the forehead by the *is-Angqu* regiment and by the *i-nGobamakosi*'.

¹⁹Bryant, Dictionary, p. 540, gives *i-Qolo* (*iqolo*, pl. *amaqolo*) as 'Large bunch of ostrich feathers stuck into a kind of small basket and worn on the head by young men at the *um-Kosi*'.